Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE XII. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

ENGLISH ORTHODOXY.

The Eclectic Review for February, 1830, [an English publication] has been recently received. This work, as many of our readers know, professes to be thoroughly Orthodox. Its concessions, therefore, as to some subjects about which there is a difference of opinion between us and our Calvinistic brethren, will be likely to have more weight with some persons, than anything of the same import which should come from ourselves. We have already given, from the number of this periodical for January, an extract respecting the character of the *Song of Solomon;* and we now cite a few remarks in regard to other matters.

It is common with our friends on this side of the water to attribute the infrequency of 'revivals' to 'the withholding of the Holy Spirit.' On this subject the Eclectic thus speaks;

'While we admit, in the very fullest sense, the absolute necessity of Divine Influence for the conversion of the heart, we assert the complete independency of that doctrine of the not less certain doctrine of human instrumentality; and we claim the right to speak without fear or restraint, of the nonsuccess of the Gospel, as attributable *wholly* (not in measure) to the inadequacy or incompetency of the means of suasion. For a father of a family, whose seven or ten children become, in sad succession, profligate, profane, or heretical, to say,—"The Divine influence has been withheld from my household,"—we deem to be an error which, if it were not palliated as a delusion, must be termed a blasphemy, and a blasphemy of the most flagrant and pestiferous, sort. It has pleased God, for the purpose of turning men from the error of their way, to employ, as his instrument, the affectionate persuasion of those who have themselves been persuaded by similar means; and to employ it on the ground of the known principles of human nature. To these laws, invariably, the instrument of conversion conforms itself, how much soever the operation may be obscured. Nor is its operation entangled with those movements (belonging to an upper range of the great machinery of the moral system) of which the Divine Spirit is the immediate spring. Now, according to the known and common laws of human nature,—those laws which every day we see exemplified by the agency of man upon man, in the domestic circle, or in the political body,—instruction and persuasion, fervently, intelligently, consistently, and perseveringly administered, always produce a large amount of influence, according to their measure and intensity; and though far from omnipotent or infallible, yet, neither do they; in the ordinary course of things, fall short of a fair and happy result. So much is this the case, that, where instruction and persuasion utterly fail of their proper effect, or where that effect falls much below the ordinary amount, the common sense of mankind at once fixes upon the instructer a charge of incompetency, or unfaithfulness, or inconsistency.

'We ask then, on what ground the Christian ministry, when found to be inefficient, ought to be exempted from the rebuke of the same great principles? Will any say, Because its efficiency depends upon the concurrent operations of the Spirit of God? How far does such an answer differ from the worst extreme of antinomianism? We really think, not by a hair's breadth. Time would fail to recount the instances in which this confusion of principles that should be held apart, has gone to excuse, and to aggravate, and to perpetuate, paternal or ministerial negligence or misconduct!'

It seems that in England, as in this country, there are still a few Trinitarian theologians, who are ignorant or dishonest enough to continue in their controversial service, the *three heavenly witnesses;* 1 John v, 7. Of this class, as it appears, a Mr. Evanson is one; and in reference to his book, on the subject, published last year, the Eclectic Review has the following remarks:

'Our acquaintance with the controversy on this celebrated text, is certainly not of yesterday's date; nor has it been reserved to the occasion of noticing the admirable "Vindication of Professor Porson" in our number for last June, for our readers to learn our opinion of the pretensions which have been put forward in favor of the claims of the passage to a place in the genuine writings of the Apostle John. From the very commencement of its existence, the Eclectic Review has opposed itself to the intrusion of a passage into the Greek text of the New Testament, the admission of which would require the surrender of the soundest principles of criticism, and leave us no longer in the possession of those rules of evidence which enable us to determine the genuine readings of ancient writings. We have not seen any reason, in our latest examination of the arguments and representations urged by the advocates of the verse, to alter our judgment in respect to its character.'

Mr. Evanson, like too many controvertists, not content with argument, tries the efficacy of hard names. Wetstein, for example, he calls, the 'Deistical Wetstein.' The reply of the Eclectic follows:

'But with such writers as Mr. Evanson, who either cannot, or will not, divest themselves of theological prejudices, when questions of fact are to be determined, it is fortunate for the memory of Erasmus that his third edition is not conformable to the editions of the New Testament previously published by him, which omit the text. If his labors had terminated with his second edition, Erasmus would not, we conjecture, have been admitted to the honors which are conferred upon him by the writer of the Preface to Knittel's Criticisms, but would have been the "Deistical Erasmus" in conjunction with the "Deistical Wetstein." Mr. Evanson can gain no credit by representing Wetstein in this manner.

'If there be any truth or any justice in affixing a deistical brand upon a writer, because he does not admit 1 John v. 7. to prove the consubstantiality of the Father and the Son, it must be applied to many others beside Wetstein, whose motive in rejecting the passage originated, according to Mr. Evanson, in his opposition to the doctrine. It is rejected *as a proof passage* "of a Trinity of persons and unity of essence in the Deity,' by many of the most distinguished Orthodox divines; and the names which we have adduced, [Griesbach, Calvin, Beza, Barlow] are sufficient to oppose to any of Mr. Evanson's assertions. Mr. Evanson however, is not one of those writers whose averments are vouchers to which credit will be immediately and implicitly given.'

PRACTICAL PREACHING.

In the last number of the Monthly Repository, just received, is contained a just and discriminating article on the character and writings of the late Rev. Thomas Belsham; more particularly on his excellencies as a preacher. The general remarks, which follow, and with which his biographer illustrates the whole subject of practical preaching, seem to us so excellent, that we are sure our readers will peruse them, if not with entire conviction, yet at least with satisfaction.

'The situation which Mr. Belsham occupied as a preacher demanded of him a very different selection, and a much more extensive range of subjects, from that which the same sense of duty and desire of usefulness would have prescribed in a humbler sphere of exertion. We know that the gospel is the same to the ignorant and the educated, those who by habit or circumstances are precluded from much mental labor, and those who live in the continued and vigorous exercise of their intellectual faculties. But we also know that the public instructer, of the latter class, or of a congregation in which they form a large proportion, will prove himself incompetent or unfaithful if he restrict himself to the elementary topics, the obvious reasonings, the simple style, and the homely illustrations, which are most, or only, appropriate in discourses addressed to the former class. Very different were the weapons with which Paul 'fought with beasts at Ephesus,' and those with which at Athens, he confronted the master spirits of the age. Seldom, indeed, can an auditory be collected occupying a higher rank in the intellectual scale than that which habitually assembled to attend Mr. Belsham's ministrations. And he 'fed them with food convenient for them.' He adopted the modes of reasoning, so far as they are fair and just, in which such minds delight, and with which they are conversant. He grappled with the difficulties to which such minds are most exposed in connexion with the general truth and the particular doctrines of natural and revealed religion. Nor was his preaching less moral for being intellectual, less practical for being speculative, less spiritual for being argumentative, or less devotional in its tendency for being excursive in its topics. The way to the hearts of such hearers is through their heads. Their understandings must be enlightened before their feelings can be moved, and their judgments must be convinced before their lives can be influenced. His very manner had its peculiar propriety, and contributed to the unity and power of the result. We subjoin the descriptions of it given by Mr. Aspland and Mr. Kentish.'

'In the pulpit, there was in our friend the dignity that belongs to manly simplicity. He practised no arts in preaching. There was an interesting repose in his manner. A distinct enunciation, and a clear and steady tone of voice, allowed the hearer to receive calmly and to meditate freely upon the matter of discourse.'—Aspland's Sermon, p. 49.

'As a preacher,' says Mr. Kentish, 'Mr. Belsham was truly eminent. Witness those occasional and those collected sermons, which are either in your possession, or to which you have the means of ready access; witness, too, the numerous individuals, and among these many of your class, whose privilege it has been to have heard, at any time, the yet living teacher. Independently on the singular excellencies of his style and his arrangement, on his powers of happy illustration and forcible reasoning, this rare advantage belonged to his delivery, that it was exactly suited to the nature and the manner of his compositions. It was correct, grave, distinct, and expressive, on fit occasions, of genuine emotion; while it never diverted the attention of the audience from the subject and the argument to the speaker. His eloquence therefore was the eloquence of thought and feeling; admitting no tinsel and glare, and no artificial pomp. Whatever topics he selected for his public addresses, he treated with his characteristic luminousness and talent—affording large stores of information within a narrow compass—and if, of late, the tenor of his preaching was more critical and controversial than might have suited every hearer, the peculiarity, we must remember, arose from the nature of his situation, and the direction of his studies; nor did he lose sight of the devotional and practical uses, to which his themes of discourse might be applied.'—Pp. 18, 19.

'If the concluding words of this extract be meant not merely to describe the construction of Mr. Belsham's sermons, but to characterize their spirit and tendency, they fall short, in our apprehension, of rendering full justice, which certainly could not be the intention of their excellent and able author. There can be no occasion to tell him that the practical inferences at the end of a discourse are no measure of its mortal power. But it may not be amiss to offer a word or two in vindication of Mr. Belsham's claim to an appellation which many were disposed to withhold from him, we mean that of a Practical Preacher. It is only as that title is sometimes applied, or rather misapplied, that his right to it must be relinquished. There are few things more useless than the dull essays on trite topics which are often termed, exclusively, practical preaching; which state what every body knows, affirm what nobody denies, and recommend what all approve; which impart no instruction and leave no impression; whose character is a negation, whose effect is slumber, and whose destiny is oblivion. In Mr. Belsham's youth there was plenty of this; and some yet hold it in lingering regard. It never has been, nor can be, influential. The ordinary duties of ordinary life, on which this class of preachers was accustomed to dilate, are pretty well known even to the least instructed frequenters of our places of worship. What they need, what all need, is *motive*. The path is plain enough before them, and what the preacher has to do is to find and apply the power to impel them therein. And what can he have recourse to, for this purpose, but Christian doctrine? His office is to *teach;* to make his hearers *wise unto salvation*. His chief business with ethics is to enlighten them as to the nature of moral obligation, to trace its bearings, and on proper occasions to insist at large on those duties to which the prejudices of society particularly oppose themselves. A dry detail of the common duties and decencies of life can scarcely ever be more than a mere waste of time. The hearer admits it all, for he knew it all before; but it does not make him think, and it does not make him feel, and therefore it cannot make him act. The real practical preaching is not that which is so called for no better reason than that it *relates* to the practice of our duty, but that which tends to *promote* the practice of our duty. This tendency may exist, and ought to exist, in every sermon which is preached; and it may often be found in the highest degree in discourses which have no formal application, and which make no distinct mention of any particular duty whatever. Whatever renders a man's faith more firm, more clear, more pure; whatever increases the sublimity and loveliness of his conceptions of the Deity, and deepens the sense of his presence; whatever stimulates his intellect to the honest and active pursuit of truth, the truth by which the heart is sanctified; whatever occupies the imagination with the beauty and the grandeur of goodness, and with pictures of the blessedness which it enjoys and diffuses; whatever calls forth holy emotion, feelings of penitence, gratitude, humility, and love to God and man—that, pre-eminently, is practical preaching, and that Mr. Belsham's Sermons shew us may be done by a strain of preaching which many would think too speculative, too metaphysical, too controversial, too exclusively doctrinal, to be tolerated in a Christian pulpit.'

CONNEXION OF KNOWLEDGE WITH RELIGION.

These remarks are from the article in the last number of the North American Review, on the 'Diffusion of Useful Knowledge.'—It is a highly gratifying circumstance to find the ablest literary periodicals of our country thus bearing testimony to the value and dignity of religious inquiries, and pointing to the means by which a deep and habitual interest may be awakened in the minds of men, in the character, government, and will of the Infinite Creator.

'Among the qualities of the human character, it seems to us that piety has been, least of all, wisely and successfully cultivated. And we speak of the cultivation of piety now, as one of the great *interests* of mankind. This is not the place to enter into the reasons why it is to be thus regarded. But that it is a spring of lofty sentiments, a direct source of happiness, a promoter of virtue in its noblest forms; that it is a needful refuge for human weakness, and an interpreter of what would otherwise be life's troubled mystery; that it is, moreover, a most reasonable homage of creatures to their Creator, we shall consider as positions undisputed by those to whom we choose at present to address ourselves.

'But although it is thus the interest, and, we might say, the grandest form of the great interest of every human being, piety, it seems to us, among the body of mankind, has been one of the most inoperative, inconstant, and factitious of all sentiments. Let theologians dispute as they may about human depravity, total or partial, it must be conceded by all, that the Being, whose presence is ever and everywhere most truly with us, whose presence is constantly and most strikingly manifest in every object around us, is least of all present to men's thoughts. Now one reason of the deficiency of that great sentiment, for which, as we believe, there is a natural aptitude in the human breast, is, we doubt not, the want of knowledge, the want of enlarged and distinct ideas. It is not enough to say, in the general, that God is wise, good, and merciful. It is not enough to teach this on set times and occasions. It would not be enough to do this concerning any other being, in whom we wished to awaken a deep and habitual interest. We want statements, specifications, facts, details, that will illustrate the wonderful perfections of the infinite Creator; and these details require to be such as will make their impression every day and hour, as will mingle their suggestions with all the toils and cares of business, and record their instructions on all the paths of life. Men, it is often said, and too truly, are so engrossed with occupation, so oppressed with labor, so agitated by competition, and perplexed with difficulty, that religion is precluded and kept out of sight. What is needed then is, that religious reflections should be mixed up, if possible, with the mass of human pursuits, should start up unbidden on every side, should make their impression, as all deep and abiding impressions are made, by constant and unforced repetition.

'Now, it is precisely this want that is supplied by the scientific knowledge of nature. Not that men would think less of their Bible, for thinking more of this knowledge. It would help to explain their Bible, and give a loftier meaning to many of the noblest passages of 'Holy Writ.' Nature, too, is as truly a manifestation from Heaven as the Scriptures. ''Tis elder Scripture, writ by God's own hand.' The knowledge of it could scarcely fail to be a most powerful means of devotion. It is worthy of remark, that those philosophers, in general, who have been students of nature, have been distinguished by a pious reverence for the Author of nature. How without that 'madness,' which the poet charges upon 'the undevout astronomer,' could they escape it? It follows, as inference from premises, as cause from effect. A man, who reads a work of genius, if he comprehends it, unavoidably admires its author. How could a similar, but loftier sentiment fail to arise from a study of the volume of nature!

'But this volume has an advantage, in one respect, over all other volumes. It is, as we have already intimated, 'ever open before us, and we may read it at our leisure.' Nay, we must read it, if we understand its language, almost in spite of ourselves. 'Its line is gone out through all the earth, and its words to the end of the world.' Now of this various, unceasing, omnipresent communication, knowledge, knowledge, we repeat, is the great interpreter. It would make the world a new sphere to us, a sphere of new and nobler influences. Nothing that we remember, besides the direct effect of religious emotion, ever so effectually and entirely placed us in a 'new world,' as the simple philosophical history of vegetation. Knowledge would write lessons of piety on every leaf. Every 'turf would be a fragrant shrine.' The earth, in in its light, would rear ten thousand altars around us. The air we breathe would be incense. And heaven, beyond towering arch or temple's dome, would bear us to contemplations, glorious, sublime, unspeakable, of the adorable Creator.'

PROFESSOR WILLOUGHBY'S ADDRESS.

The extracts here given, are from an address of Professor Willoughby, to the graduating class, at the late commencement of the Fairfield Medical College. The want of religious principle of many gentlemen of the medical profession, in some of the past generations, was thought to indicate, that the study of medicine has a natural tendency to produce infidelity. The following passages from Dr. W.'s address may be fairly adduced as proofs that the natural tendency of these studies is rather to nourish and strengthen religious convictions.

'Embrace, and revere the purity of *primitive Christianity:* let it secure you against Infidel sentiments.

'When we consider the peculiar character of our profession, as displayed in the wonderful structure and organization of Man, in the various functions of his body, their necessary connexion and mutual dependence—the whole animated by an invisible agent, enabling every part to act in harmony with the rest, and subject to the control of an intelligent principle, all of which bear the visible impress of a Divine hand—when, too, we contemplate the profession as exhibited in the solemn scenery of the death-bed, in the deep repentance of the profligate, in the dying confessions of the infidel—and these appalling circumstances placed in contrast with the animated hopes of the CHRISTIAN, the serenity of his last moments, the unshaken confidence that nerves his spirit in its passage out of life, all which come under the view of the physician—there would seem to be no necessity for admonishing you on this subject.

'Yet under all these circumstances, some of the members of our profession have imbibed infidel principles; insomuch that it has been seriously questioned, whether there was not something inherent in the science itself, calculated to originate and cherish a disbelief in a Divine agency.

'But the sentiment is as unfounded as it is unphilosophical. Both the study and practice of medicine are alike calculated to impress the candid mind with a conviction of the existence of the Supreme Being, and to excite the highest admiration of his power, wisdom, and beneficence.

'Whatever may have been the moral and religious state of the profession in other times, and in other countries, its present condition particularly in these United States, shows us there is no necessary connexion between the science of medicine and scepticism; and it is gratifying to recognize the fact, that all the most eminent physicians of our country openly espouse the Christian religion, defend its doctrines, and give the whole weight of their influence in support of moral and religious institutions.

'Remember, the way of Infidelity is *downward;* and when once you enter it, each succeeding step will urge you onward with increasing celerity. Few have trod this dark and fearful path, and returned to warn others of its fatal termination.

'Flee, gentlemen, that chilling system of philosophy, which sees in the universe no design—in adversity no tendency to good—in futurity no gleams of hope—and in heaven no Creator, Benefactor, Father or Friend!

'Study daily the oracles of Divine truth; and while you trace the pages of the sacred volume, open your minds to the conviction of its evidences, and be guided by its precepts.

'Observe strict temperance in the use of *ardent spirits.*—There is no subject, gentlemen, on which I would entreat you with more earnestness than this: it is a rock, on which many of our profession have foundered—a whirlpool, into which numbers have been drawn.

'The habits and occupation of the physician peculiarly expose him to the vice of intemperance. The arduousness and irregularity of his business, his exposure to the vicissitudes and inclemencies of the season, the interruption of his hours of repose—all seem to call for refreshment, and furnish his friends with an apology for constantly urging on him the use of ardent spirits.'

DR. LOWELL'S SERMON.

We have received but recently a copy of Dr. Lowell's Sermon, preached at the dedication of the 'Second Congregational Church in Milton.' As the greater portion of our readers will not probably have an opportunity of perusing it, we give a few extracts, which, from their impressive and practical character cannot fail of a salutary influence. Having alluded to the splendor and magnificence with which the Temple at Jerusalem was decorated, he proceeds to say;—

'It is inconsistent with the genius of Christianity, with the character of its founder, with the spirituality of its doctrines, and the simplicity of its institutions, that its temples should be adorned with magnificence, or its worship characterized by gorgeousness and splendor. It is inconsistent, too, with the simplicity of congregationalism, whose pattern is the primitive church, which was established and modelled by him who *took upon him the form of a servant, and was meek and lowly in heart.* But however incongruous in a Christian temple may be magnificence and splendor, a style of architecture chaste and elegant, decorations simple and beautiful, adapted to the improved taste of the age in which we live, are not incompatible with the nature and spirit of our religion, or with the precepts or example of its founder. If God has given us skill it may be employed in his service, and our ingenuity is well exerted, and our taste well displayed, when its object is to add to the symmetry and beauty of the sanctuary.

'It is honorable to you, my friends, who have called us to this work of consecration, that you have brought, not indeed of your *silver and gold,* but of the firm and enduring product of your soil, as an offering to the Lord,—that you have deemed it suitable and proper, whilst these rocks were converted into *sealed houses to dwell in,* that they should furnish materials also for a house for your God.*'

The duty of making honorable provision for the maintenance of Christian worship, and of a punctual attendance on the public ministrations of the Sanctuary, is thus enforced;

'You have erected and dedicated a Christian temple. We take it as a pledge that you will make honorable provision for the ministration of the word and ordinances of Christianity, and that you will *bestow* upon them, as you are able, your constant attendance. In justice to yourselves you will make this provision, and will not *forsake the assembling of yourselves together as the manner of some is.* Manifesting, as you have now done, your sense of the value of public worship, you will not deny yourselves so great a privilege, or encourage, by your example, the neglect of an institution so important to the best interests of society.'

But something more is required than merely to assemble in the house of God. For an acceptable service there must be a discipline of the temper, a preparation of the heart.

'The admonition, *Keep thy foot when thou goest to the house of God,* implies caution—heed—watchfulness—lest the deportment be not such as *becometh* the house of God,—sedateness—serious thought by the way. And the further admonition, *Let not thy heart be hasty to utter any thing before* GOD, implies that every word should be weighed, that nothing should be uttered by the lips, or proceed from the heart, that has not been the subject, as far as might be, of deliberate reflection.

'Let me say that they are hasty in uttering their thoughts and feelings before God who neglect to make all the preparation they can make for his service,—who spend the season for this preparation in listless indolence, in idle musings, in vain and trifling conversation, in unnecessary business, or in the preparation of the body in *outward adorning,*

* The house is built of rough granite.

and give no portion of it to pious meditation, to self communion, to prayer for the sanctifying influences of the Holy Spirit, that the approaching service may be engaged in with becoming seriousness, and result in the fruits of holy living.'

ORIGINAL MISCELLANY.

[For the Christian Register.]

Mr. Reed,—Will you allow me a little space? It is some relief to the troubled mind to unburden itself. But I do not ask the favor from a selfish motive alone. I have a fact and a hint that may be useful to some readers of your excellent paper. For who, in these times, is not subject to like exposures with myself as to the interesting matter of which I am to speak? Who, I mean, that has a wife of fine sensibilities, and that lives in the neighborhood of any of that race of domiciliary visiters, who, because, forsooth, it is to religion's cause they have pledged themselves, think themselves privileged to go uninvited into any family, perfect strangers though its inmates may be to them, where there seems the least prospect of gaining a proselyte to their favorite sect? Pardon, Mr. Editor, this appearance of warmth. I am not unreasonably excited. If I know myself, I feel only that holy indignation which Christianity allows. The injury done me would, I sincerely believe, were the blessed Saviour on earth, call down his righteous rebuke on its authors. Yet, God forbid that I should wish them any greater evil than repentance. Forgive them I do most heartily, and devoutly pray for their welfare. But still I am a sufferer by their interference, and I desire to put others on their guard against a similar trial. A husband I have been for many years. Long before the event that made me such, I had become, as I trust, a sincere convert to Unitarian Christianity. It was then, and it has been since, my desire to adorn the doctrine of the Saviour in my life and conversation. I had always wished to find in the future partner of my joys and hopes, religious opinions and feelings accordant with my own. Happily in this I was not disappointed. I had known her, who is now my wife, from her childhood. The seeds of piety had been implanted in her earliest years. They had grown with her growth, and expanded into every Christian virtue. Her's was a mild seriousness. Cheerfulness was a distinguishing characteristic of her religion. She delighted to think of God as her Father, and to discharge the duties enjoined by Him from the impulse of filial love. It was the still small voice of mercy that penetrated her heart; her obedience grew out of the sensibilities of gratitude. In a word, she was all that I wished. I knew if there ever was a Christian she was one. My joy was perfected by her calm, steady, bland, affectionate performance of whatever God and nature had made domestic duty. O that it were so now! A few months ago I was surprised by a disagreeable change in her demeanor. Her countenance grew sad. She seemed anxious. Society had no longer its wonted charms for her. The beautiful creation, that formerly delighted, ceased to interest her. Her language, too, underwent a change. It was now full of the words of fear, and despondency. She talked of the worthlessness of human nature, and of the ruin of a fallen world. She seldom dwelt, as she used to do, upon the paternal character of God, but, in our family devotions, would tremble before him as a slave in presence of a cruel master. Gloom seemed to be taking the place of that cheerfulness which before had been the charm of her countenance, and melancholy threatened every day more and more to claim her altogether for his own. I was alarmed, and anxiously inquired for the reason of the change I witnessed. At first I was unsuccessful, and a suspicion, never before felt by me, began to be awakened, that my bosom was not, as I had always supposed, the depository of her inmost thoughts. In ignorance of the cause of what I beheld with so much pain, I remained for many weeks. At length, however, I discovered the source of the evil. I found that she had been often visited by one and another of an Orthodox knot of domiciliary visiters. The propagators of a different faith from the one she had so long and so happily cherished, had taken advantage of my absence, to gain her over to their purposes. They told her that no religion was genuine which had not its rise in an overwhelming terror, succeeded by an overwhelming joy. They pressed upon her attention, as examples of evangelical piety, persons, whose experiences had begun with agonies of remorse and fear, and who had, by the sovereign grace of God, suddenly emerged from these into heavenly raptures. They spoke of their own experiences, as well as those of others, and described, in the most awful language, how the religion that alone will do to die by, must have a beginning in the soul which can be referred to a particular time, and must be kept up by all possible abstractions from the engagements and enjoyments of the world. All this was accompanied with the most flattering attentions, the most artful insinuations, and the most alarming suggestions. I no longer wondered at the result, especially as my wife had for some time enjoyed but indifferent health, and had recently suffered bereavements by death. For I knew full well how imposing such agencies are in respect to persons so circumstanced. But imposing as they are, Mr. Editor, (and I come now to the hint I wished to give to such as may be similarly exposed,) imposing as they are, I know by sad experience, that they are destructive of whatever confers domestic peace and happiness; and if there be a class of persons treading this earth against whom I would advise my friends to shut their doors and guard their thresholds, it is that of those officious, intrusive people, whether male or female, who spend their time and strength in going about from house to house to infuse their own narrow, bigoted, sectarian notions and feelings into whomsoever they may find, from sickness or sorrow, in a condition to be overpowered by their ministrations.

A Sufferer.

Ipswich, April 10, 1830.

[For the Christian Register.]

SCRIPTURE TESTIMONIES RESPECTING JESUS CHRIST.

Mr. Editor,—As a preparation to some remarks on the relation of God, and his son Jesus Christ, I would request the attention of your readers to the following passages of scripture:—

'Jehovah said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool. —Unto us a child is born, and unto us a Son is given; and the government shall be upon him, and he shall be called the Messenger of the great design; the Father of the age, the Prince of peace.—There shall come forth a bough from the stem of Jesse, and a branch from his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom, of knowledge, of power and of piety. —Behold my servant, whom I uphold, my chosen, in whom I am well pleased; I have put my spirit upon him, and he shall bring forth judgment to the Gentiles.—The spirit of the Lord is upon me, and he hath anointed me to preach good tidings to the meek, to comfort the contrite, to proclaim the acceptable year of the Lord.—I will send my Messenger and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant whom ye desire.—Thou art the Christ, (the Messiah) the Son of the living God.—Thou art the Christ (the Sent, or the anointed) of God.—These things are written that ye might believe that Jesus is the Messiah, the Son of God; and that believing, ye might have life through his name.—This is eternal life to believe thee, the only true God, and Jesus Christ, whom thou hast sent.—No man hath seen God at any time, he who is in the bosom of the Father, hath revealed him.—Behold the Lamb of God, who taketh away the sins of the world.—We have found him of whom Moses and the Prophets did write.—Thou art the Son of God, thou art the king of Israel.—Let all the house of Israel be assured, that God hath raised up Jesus, whom ye have crucified, and made him Lord and Christ.—The God of our fathers, raised up Jesus, whom ye slew, and exalted him to his right-hand, to be a Prince (Leader) and a Saviour.—God anointed Jesus of Nazareth with the holy spirit and with power, and when he was crucified God raised him up the third day and has ordained him to be the Judge of the quick and dead.—If we believe on him who raised up Jesus our Lord from the dead.—Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.—Like as Christ was raised up from the dead by the glory of the Father.—That ye may glorify God, even the Father of our Lord Jesus Christ.—I thank my God for his grace which is given you by Christ.—Jesus Christ, who of God is made unto us, wisdom, righteousness, sanctification and redemption.—Unto us there is one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things.—Then cometh the end when he shall deliver up the kingdom to God, the Father.—All things are put under him; but he is excepted who did put all things under him.—Then shall the Son also be subject to him who put all things under him.—Blessed be the God and Father of our Lord Jesus Christ.—But when it pleased God to reveal his Son to me.—When the fulness of time was come, God sent forth his Son.—Ye received me as an angel of God, even as Jesus Christ. —Which he wrought by Christ, when he raised him from the dead and set him at his own right-hand.—For this cause I bow my knees unto the Father of our Lord Jesus Christ.—There is one Lord, one faith, one baptism, and one God and Father of all, who is above all.—Therefore God hath highly exalted him and given him a name which is above every name, that in his name every knee should bow and every tongue confess him to be Lord, or Christ, to the glory of God the Father.—Do all things in the name of the Lord Jesus, giving thanks to God, even the Father by him. —There is one God, and one Mediator between God and man.—If any one sin, we have an advocate with the Father, even Jesus Christ the righteous.—We testify that the Father sent the Son to be the Saviour of the world.—Grace, mercy and peace be with you, from God the Father and from the Lord Jesus Christ.'

Let any serious, unprejudiced person read these passages, (and many more of the same import could be adduced) and then say, what is the result. Will his belief be according to the Athanasian creed, or the Orthodox Trinitarian theory? I presume not. He must be fully satisfied, that the volume of revelation teaches that there is one God; and that Jesus Christ was sent by him to teach, to reform and save the world. There is no evading this conclusion. It is forced upon the mind of the impartial and unprejudiced, beyond the power of human ingenuity to weaken or remove. A question does, indeed, arise, of some magnitude, which it may be difficult to solve to the satisfaction of every mind, even the most candid. Our Lord is spoken of, in many places, as having power far superior to man; and though it is evident from the scriptures that this power was given to him by God the Father, the inquiry presents itself —Did he exist and have great power, before he appeared on our earth? or was it given to him, to enable him to discharge the duties of Mediator and Saviour when he entered upon the office? And were his subsequent exaltation and glory in consequence of, and a reward for his fidelity?

The solution of these questions cannot be necessary to salvation. Nor can it be justly said, whichever we embrace, that we degrade the character of our Lord. Far be the thought from us to lessen the disinterestedness, the services and the meritorious sufferings of Christ. We honor him as the Christ of God, as the Saviour of the world. We would glorify and obey him as a divine messenger. We receive him as one come from God to bear witness to the truth; as 'a leader and commander of the people' of God, in the kingdom of righteousness which he has set up, in these latter days—as the Captain of our Salvation; as a Prince (or Chief) and a Saviour, who is exalted to the right-hand of the Majesty in the heavens, and, in whose name remission of sins is offered to mankind.

But we cannot receive, while these scriptures are before us, and must reject the Athanasian dogma, as unreasonable and improper. Further than is above stated on scripture ground, we have no need to be anxious for ourselves; far less to dictate to others any metaphysical creed, and to denounce them for not professing it. The doctrine of the New Testament is plain, and level to the capacity of every honest and humble inquirer after truth. That there is one God, and that there is no other but he: and that Jesus Christ was divinely commissioned to be the Instructer and Saviour of men.

N. D.

CHRISTIAN REGISTER.

BOSTON, APRIL 24, 1830.

THE LATE RESOLUTION OF THE AMERICAN BIBLE SOCIETY.

'It is now generally known,' says a late monthly circular of this institution, 'that at the last anniversary of the American Bible Society, a resolution was adopted, to endeavor to supply every destitute family in the Union with a copy of the holy scriptures in the course of *two* years, provided that auxiliaries and friends would *seasonably* furnish the means,' &c. &c.

In referring to what has been already accomplished, and to the difficulties attending this prodigious enterprize, the managers further state, 'that though most of the first year has passed by, and less is yet accomplished than could be wished,' the scheme is yet practicable. But they add, 'that they have had three grounds of fear in relation to this enterprize, First, that they could not *prepare the requisite number of books;* secondly, *that they could not raise sufficient means;* thirdly, *that they could not find a sufficient number of explorers and distributors.*'

Now with all due respect for the views and measures of this institution, and with sincere wishes also for the promotion of its great objects, when judiciously pursued, we can consider the resolution, to which we now refer, only as singularly extravagant and unnecessary. To supply the destitute places throughout the American union with bibles in *two years* must indeed be an effort of vast labor and expense! The manufacturing of such a quantity of books, within so short a period, to meet what may prove an almost unlimited demand—cannot certainly be compassed without the extraordinary expenses, always attending great and suddenly accomplished projects. The selection and accrediting of suitable agents for the purpose, the multitude, nay, we might almost say, the little army of distributors, that must be employed, who must enter too upon their expedition without delay, before the term proposed shall have irrecoverably passed by,—seem to us, when we take into view the deliberation, judgment, and good sense, no less than zeal, which the proper fulfilment of such duties demand, to involve serious objections to the whole plan. But these, though weighty, are not the chief difficulties attending it. Is there no danger, from so extensive and hurried a supply, of imposition and mistakes? And, consequently, of great waste? Can it reasonably be expected, that within so limited a period, the real wants of these United States can be ascertained? and those supplied, and those alone, who really *need* them? Does not experience upon this subject sufficiently show, that the sacredness of the gift is no adequate protection from imposture in obtaining it? And, that there are those, who for the sake of procuring a bible, as for any possession, will not hesitate to violate the very plainest precepts, it enjoins, of truth and honesty. It is indeed greatly to be lamented, that a charity, so pure and sacred, should be thus abused. But we fear, that the history of bible distributions, even when most guarded, will furnish too many instances. And for ourselves, we have witnessed enough, to enforce the necessity of a most prudent and cautious inquiry. We have heard it said, indeed, that even admitting impeposition, the bible is an unmingled good, and the gift of a bible, under any circumstances, must do good. But this is not our view of the subject. Is there no danger, that this best of charities may be brought into disrepute by ministering, however indirectly, to the unworthy arts of men; —only the more unworthy in proportion to the excellence of the object, for which they are practised? Nay, there is serious danger, lest a reverence for the scriptures themselves be impaired by profuse and over-zealous donations of them. Men value little what they too easily obtain.

We have heard well authenticated instances of a traffic carried on in bibles among persons, who had sought and received them in charity. We have heard of large gratuitous distributions of them, in foreign countries, particularly in Greece, passing from paupers, who had thus obtained them, into the hands of Jews, and sold, as Jews are accustomed to sell every thing. Nor, we repeat, are we without personal knowledge of facts of this description, fully sufficient to teach us, that the most benevolent purposes may be frustrated, and the best good perverted to an occasion of evil. All this, indeed, is not to induce unreasonable distrust, and stop the tide of Christian benevolence. It is better, we admit, sometimes to be deceived, than never to do good. But it is a bounden duty as far as we are able, to guard religion in all its objects from perversion. And we do not see how it is possible that the prosecution of this vast enterprize, within the few months proposed by the American Bible Society, should not, in addition to an enormous expenditure, (unnecessary, because with a longer time it would not be required,)—be attended with great waste and imposition. Why should not this object, interesting and desirable as it is, occupy their deliberate care, their sober judgment, their own resources and the contributions of their auxiliaries, for *ten* years instead of *two*? What may thus be lost of a grand and imposing spectacle, which some may admire, will be more than gained in the judicious supply and ultimate benefit, which all may appreciate and approve.

INDIANS IN THE SOUTHERN STATES.

Those who are interested in the questions as to the rights of the Indians in the southern states, will read with pleasure the letter of the Rev. S. A. Worcester, which will be found on our third page. The account which it gives of the progress of civilization among the Cherokees exhibits such simplicity and candor, as must carry a conviction of its correctness to every unprejudiced mind. The account is most satisfactory, confirming the statements given in the excellent letters of William Penn, and answering the rash and crude statements which have been advanced by prejudiced writers in our journals.

Many of our readers probably recollect an article in the North American Review for January last, entitled 'Removal of the Indians,' which we more particularly mention, on account of the ability with which it is written. This article asserts that 'the change of condition among the Cherokees is confined, in a great measure, to some of the *half breeds*, and their immediate connexions;' and expresses a doubt 'whether there is upon the face of the globe, a more wretched race than the Cherokees as well as the other southern tribes, present.' The letter of Mr. Worcester affords a sufficient answer to these, and similar statements in that article.

Having had occasion to advert to this article in the North American Review, which abounds in the most plausible and artful sophistry, our readers will pardon us for a few remarks on another passage in it which we have long wished to notice. The writer in speaking of extending the jurisdiction of the states over the Indians, says:—

'If they areanxious and prepared for a stable government, which shall protect all and encourage all, such governments they will find in the states where they reside. What has a Cherokee to fear from the operation of the laws of Georgia? If he has advanced in knowledge and improvement, as many sanguine persons believe and represent, he will find these laws more just, better administered, and far more equal in their operation, than the *regulations* which the chiefs have established and are enforcing. What Indian has ever been injured by the laws of any state? We ask the question without any fear of the answer.'

We shall not now refer to the laws of other states, which would afford ample confutation of the inferences which the writer wishes to have drawn. But can it be believed that a law of Georgia, which we hope the writer has not read, for extending the laws of that state over the territory of the Creeks, which of itself we should suppose was a severe infliction on a tribe of men entirely ignorant of those laws, expressly provides that 'all laws, usages, and customs, made, established, and in force in the said territory, by the said Indians, be, and the same are hereby, on and after the 1st of June 1830, declared null and void:' and 'no Indian, or descendant of Indian, residing within the Creek or Cherokee nations of Indians, shall be deemed a competent witness, or a party to any suit, in any court created by the constitution or laws of this state, to which a white man may be a party.' We should think that a Cherokee had something 'to fear from the laws of Georgia,' when he is first deprived of his own laws, and then favored with the laws of Georgia, but is, by being prohibited from being a party to a suit, denied the privilege of using them in vindicating his rights.

ORDINATION AT BOLTON.

By a communication in the Boston Recorder we notice that Mr. John W. Chickering was ordained on the 14th inst. at a new Church erected in the Westerly part of Bolton. The Sermon was preached by Mr. Greene of Boston. We are told, in the account of the services, that he was ordained 'over the Congregational Church and Society in Bolton, Lancaster, Sterling and Stow.'

Are we to understand by this that the late flourishing Congregational Churches and Societies of these four towns have become extinct? And that from a population of seven thousand, or upwards, there can now be found materials for only one religious society? This is certainly a natural inference from the communication referred to, and this opinion would be confirmed in the mind of a stranger, by the following paragraph at the close of the communication, which seems to indicate that the whole region is one of uncommon and almost hopeless moral desolation.

'In reviewing the rise of this Church and Society and their progres to their present promising state, we cannot but exclaim what hath God wrought. Truly the hand of God is in this thing. We are persuaded that this church will become a burning light, casting from its elevation, over all the vicinity, a regenerating influence; and that many will be led thereby to the brightness of joy and the church triumphant on the hill of Zion.'

What are the prominent facts in relation to the state of religion, in the region of which Mr. Chickering is to have the oversight, and where so happy a regenerating influence is anticipated? Will some friend in that region have the goodness to inform us?

RECENT PUBLICATIONS.

Christian Teacher's Manual, *designed for Families and Sunday Schools.* April, 1830.

This is another good number of this useful and interesting little work; which, we are happy to learn, is making its way, as it deserves, into the hands and libraries, for which it is chiefly intended. We hope it will be read extensively by Sunday School Teachers; and, in the parts particularly written for them, by Sunday School pupils. In this number we were particularly gratified with an article on the 'Air;' prepared with great accuracy and a true philosophy, with a simplicity also, and clearness, which will make it intelligible to almost the youngest mind. Such articles are of great value; and we doubt not, that many older children, than usually attend our Sunday Schools, may find in the account here given of an element, which they are *seeing* and breathing every minute, something, which they had not known or thought of before.

But we would particularly notice in this number the article on the 'Utility of Sunday Schools;' or rather the first part of that article, in which the writer remarks, that '*the chief danger of this favorite institution is its popularity.*' This observation, though it may appear somewhat paradoxical, is altogether well founded. We entirely accord with the views, by which it is illustrated; and they seem to us so judicious and worthy of attention, that we cordially commend them to the consideration of our readers.

The Young Emigrants, *a Tale designed for young persons.* By the author of 'Morals of Pleasure.' 12mo. pp. 240. Boston. Carter & Hendee.

We have derived much satisfaction from the perusal of the work whose title we have here given. It is full of interest in its incidents, and in its characters—inculcating right notions of life, and what is of more importance, deep sentiments of moral duty.

In regard to the manner of execution, we ought also to say, that it contains many faithful touches and graphic delineations of truth and nature, which produce those deep emotions of the heart that are awakened only by sympathy with noble and generous deeds and sentiments.

If the faults of the book be sought, it will perhaps be said, that it has not a sufficient unity and prominence of moral purpose. And possibly it may be thought that it has somewhat too much of the common machinery of novels, for a work designed for the young. But with us these are not sufficiently distinguishable traits to be regarded as worthy of note, in comparison with its substantial merits, and its decidedly strong and salutary moral influence.

It is much to say of a book, that it inculcates right notions of life and moral duty. This we think to be decidedly the character of the one before us. It teaches the young mind, to regard things more than names; to value merit more than success; to seek its happiness and its honor, not in the splendor of outward things, not in the glitter and show of life, or the applauses of the servile and giddy throng, but in the peace, the joy of conscious rectitude, of virtuous effort and Christian endurance; and in the respect, confidence, and sympathy of the wise, the discriminating and the good.

This book may safely and profitably occupy a place in our Juvenile Libraries. May we have many more such, to accompany the useful publications, that are now taking the place of the insipid and unprofitable things of former times.

Library of Entertaining Knowledge.—The Second Part of Vol. II. of this valuable work is just published by Messrs. Wells & Lilly of this city. The principal subjects are 'Vegetable Substances and Fruits.' We are pleased to notice that the engravings, by Mr. Bowen, continue to be executed with care and skill, and add much to the beauty and interest of the work.

RELIGIOUS INTELLIGENCE.

Book and Pamphlet Society. Our readers will perceive by an advertisement on our next page, that the annual meeting of the Book and Pamphlet Society will be held on Monday evening, at half-past seven o'clock at the Vestry in Berry St. The character and objects of this Society are well known to our readers, and we hope that sufficient interest is felt in its success to ensure a full attendance. We repeat, what we have before frequently intimated, that we regard it, next to the American Unitarian Association, as one of the most useful and important Societies among us.

American Colonization Society. It is stated in the 'African Repository,' that twelve Legislatures have expressed their approbation of the American Colonization Society. Eleven of the number have instructed their Senators, and requested their Representatives in Congress, to lend their support. A proposition is now before the Legislature in New-York, to make appropriations for the benefit of the Society.

Mission to the Jews. The Executive Committee of the Reformed Dutch Church, have resolved to send a missionary to the Jews of the Mediterranean; and have determined to recommend to the Board, for the purpose, Mr. Abrahams, late of Andover,—who is represented, as a 'Christian and pious Jew.'

The Second Commandment. To the charge that the 'Roman Catholic Church has suppressed the Second Commandment, the Catholic Press replies by inviting a comparison of Protestant and Catholic Bibles, which we are assured will be found the same. The 'Press' says:—

'The only difference is in the *division of the precepts.* We know that the Decalogue consisted of *ten commandments;* we find in it *fourteen precepts;* the question is, how they are to be reduced into the ten classes, which form the ten commandments. In the Hebrew and other Oriental versions, and in the early vulgates, there is no classification of the ten commandments: how they should be classed was an early subject of dispute in the Christian church. St. Augustine recommended the classification now used by the Catholic church: from his time, 'till the Reformation, it was generally adopted. The early reformers made a new division of the precepts, by separating the first commandment from the second, and blending the ninth and tenth into one. But the Decalogue remained the same.'

The Buffalo Patriot of January 5th contains the following Advertisement.

Bible Society. That this community may no longer be plundered by the begging societies, which under the garb of religion, and in the names of Bibles, and Missionaries, send their agents into widows' houses, I hereby offer to bestow gratuitously a fair copy of the Bible upon every man of the village of Buffalo, of good moral character and correct habits, who shall call upon me and declare himself anxious to possess, and too poor to purchase one. JOSEPH H. SMITH.

African Missions. The Basle Missionary Society has recently sent nine missionaries to the coast of Africa. Five visited America, and from here sailed for Liberia. Five more are preparing for the same destination, and four were previously settled on the Gold Coast of Guinea. In addition to these, the Church Missionary Society of London, has determined to send four German Missionaries to reside in Abyssinia.

Roman Catholicism at Constantinople. An English paper states that the Porte has consented to the residence of a Catholic Bishop at Constantinople, under the immediate protection of France. He is especially commissioned to take care of the Catholic interests in that quarter.

DOMESTIC SUMMARY.

CONGRESS.

Senate. Monday, April 12th. This day was spent in Executive business.

On Tuesday the bill to establish the Office of Surgeon General of the Navy was debated, but no decision was made. The subject of the removal of the Indians was taken up and debated but without any question being taken.

A resolution was submitted on Wednesday by Mr. Webster, to regulate that part of Treasury affairs which fell within the cognizance of the Agent of the Treasury and the fifth auditor. The terms of credit on certain bonds, and the subject of French spoliations were considered.

On Thursday the question respecting the new department of Attorney General, was negatived. Mr. Forsyth concluded his remarks on the Indian question.

On Friday, the bill making appropriations for examinations and surveys for certain contemplated improvements was read a third time. Mr. Sprague commenced a speech on the Indian question, in reply to Mr. Forsyth, which was listened to with great interest. He concluded this speech on Saturday. Mr. Adams of Mississippi is to reply to him.

The Senate have rejected the nomination of Mr. Hill of Concord, as Second Controller of the Treasury, by a vote of 33 to 15.

The Boston Courier says:—'It is stated in some of the papers, that Isaac Hill will now be made Assistant Postmaster General. Probably this appointment depends upon the passage of the bill whereby the expenses of the Post Office Department are to be retrenched by constituting a third Assistant's Department. The bill will hardly pass at this session.'

A motion for reconsideration of the vote rejecting Mr. Hill's nomination, has been negatived.

House. Monday April 12th, the New Orleans and Buffalo road bill was the order of the day. It was discussed in committee of the whole, by Mr. Mercer, Mr. Hubbard and Mr. Pearce. It was discussed again on Tuesday, amended, and reported to the House. An unsuccessful attempt was made 75 to 77, to strike out the enacting clause. On Wednesday the question of ordering this bill to be engrossed for a third reading, was negatived, 88 to 105. A motion for a reconsideration of this vote was carried on Thursday, 99 to 91. The other business of most importance in the House during Tuesday and Wednesday, was a debate in regard to a new organization of the army, also on the question of subscribing to the stock of certain public works.

In the House on Friday bills were reported authorizing subscriptions to three Canal and Banking Companies. The subject of a reduction of the officers of the Army was debated till the close of the day The House adjourned till Monday.

Gen. Alexander Smythe, of the House, died suddenly at the close of the week. His funeral was to have been attended on Monday.

SOUTHERN INDIANS. We deem the subject now before Congress of a removal of the Indians, of sufficient interest and importance to justify the introduction of the following letter of Rev. Samuel A. Worcester, on the subject of their progress in civilization.

New Echota, Cherokee Nation, March 15, 1830.
Mr. WM. S. COODEY, Washington City.

Dear Sir: I cheerfully comply with your request, that I would forward to you a statement respecting the progress of improvement among your people, the Cherokees. Whatever might be said of the propriety or impropriety of Missionaries' discussing the question of the removal of the Indians, it can hardly be doubted that it is proper for any one to give a statement of what passes under his observation, in regard to the present condition of the tribes interested in that question. I shall not say anything in this communication, which I shall be unwilling to have come before the public, accompanied with my proper signature, if occasion requires.

Whatever deficiencies there may be in my statements, I shall use my utmost endeavor that nothing colored, nothing which will not bear the strictest scrutiny, may find a place.

It may not be amiss to state, briefly, what opportunities I have enjoyed of forming a judgment respecting the state of the Cherokee people. It was four years last October, since I came to the nation, during which time I have made it my home, having resided two years at Brainerd, and the remainder of the time at this place. Though I have not spent very much of the time in travelling, yet I have visited almost every part of the nation, except a section on the Northeast. Two annual sessions of the General Council have passed while I have been residing at the Seat of Government, at which times a great number of the people of all classes and from all parts are to be seen.

The statistical information which has been published respecting this nation I hope you have on hand, or will receive from some other source; it goes far towards giving a correct view of the state of the people. I have only to say, that, judging from what I see around me, I believe that a similar enumeration made the present year would show, by the comparison, a rapid improvement since the census was taken.

The printed constitution and laws of your nation, also, you doubtless have. They show your progress in civil polity. As far as my knowledge extends they are executed with a good degree of efficiency, and their execution meets with not the least hindrance from anything like a spirit of insubordination among the people. Oaths are constantly administered in the courts of justice, and I believe I have never heard of an instance of perjury.

It has been well observed by others, that the progress of a people in civilization is to be determined by comparing the present with the past. I can only compare what I see with what I am told has been.

The present principal chief is about forty years of age. When he was a boy, his father procured him a good suit of clothes, in the fashion of the sons of civilized people; but he was so ridiculed by his mates as a *white* boy, that he took off his new suit, and refused to wear it. The editor of the Cherokee Phœnix is twenty-seven years old. He well remembers that he felt awkward and ashamed of his singularity, when he began to wear the dress of a white boy. *Now* every boy is proud of a civilized suit, and those feel awkward and ashamed of their singularity who are destitute of it. At the last session of the General Council, I scarcely recollect having seen any members who were not clothed in the same manner as the white inhabitants of the neighboring States; and those very few (I am informed that the precise number was four) who were partially clothed in Indian style were, nevertheless, very decently attired. The dress of civilized people is general throughout the nation. I have seen, I believe, only one Cherokee woman, and she an aged woman, away from home, who was not clothed in at least a decent long gown. At home only one, a very aged woman, who appeared willing to be seen in original native dress; three or four, only, who had at their own houses dressed themselves in Indian style, but hid themselves with shame at the approach of a stranger. I am thus particular, because particularity gives more accurate ideas than general statements. Among the elderly men there is yet a considerable portion, I dare not say whether a majority or a minority, who retain the Indian dress in part. The younger men almost all dress like the whites around them, except that the greater number wear a turban instead of a hat, and in cold weather a blanket frequently serves for a cloak. Cloaks, however, are becoming common. There yet remains room for improvement in dresses, but that improvement is making with surprising rapidity.

The arts of spinning and weaving, the Cherokee women, generally, put in practice. Most of their garments are of their own spinning and weaving, from cotton, the produce of their own fields; though considerable northern domestic, and much calico, is worn, nor is silk uncommon. Numbers of the men wear imported cloths, broadcloths, &c. and many wear mixed cotton and wool, the manufacture of their wives; but the greater part are clothed principally in cotton.

Except in the arts of spinning and weaving, but little progress has been made in manufactures. A few Cherokees, however, are mechanics.

Agriculture is the principal employment and support of the people. It is the dependence of almost every family. *As to the wandering part of the people, who live by the chase, if they are to be found in the nation, I certainly have not found them, nor even heard of them, except from the floor of Congress, and other distant sources of information. I do not know of a single family who depend, in any considerable degree, on game for a support.* It is true that deer and turkies are frequently killed, but not in sufficient numbers to form any dependence as the means of subsistence. The land is cultivated with very different degrees of industry; but I believe that few fail of an adequate supply of food. The ground is uniformly, cultivated by means of the plough, and not, as formerly, by the hoe only.

The houses of the Cherokees are of all sorts; from an elegant painted or brick mansion, down to a very mean log cabin. If we speak, however of the mass of the people, they live in comfortable log houses, generally one story high, but frequently two; sometimes of hewn logs, and sometimes unhewn; commonly with a wooden chimney, and a floor of puncheons, or what a New England man would call slabs. Their houses are not *generally* well furnished; many have scarcely any furniture, though a few are furnished even elegantly, and many decently. Improvement in the furniture of their houses appears to follow after improvement in dress, but at present is making rapid progress.

As to education, the number who can read and write English is considerable, though it bears but a moderate proportion to the whole population. Among such, the degree of improvement and intelligence is various. The Cherokee language, as far as I can judge, is read and written by a large majority of those between childhood and middle age. Only a few who are much beyond middle age have learned.

In regard to the progress in religion, I cannot, I suppose, do better than to state, as nearly as I am able, the number of native members in the churches of the several denominations. The whole number of the native members of the Presbyterian churches is not far from 180. In the churches of the United Brethren are about 54. In the Baptist churches I do not know the number; probably as many as fifty. The Methodists, I believe, reckon in society more than 800; of whom I suppose the greater part are natives. Many of the heathenish customs of the people have gone entirely or almost entirely, into disuse, and others are fast following their steps. I believe the greater part of the people acknowledge the Christian religion to be the true religion, although many who make this acknowledgement know very little of that religion, and many others do not feel its power. Through the blessing of our God, however, religion is steadily gaining ground.

But, it will be asked, is the improvement which has been described, general among the people, and are the full-blooded Indians civilized, or only the half-breeds? I answer that, in the description which I have given, I have spoken of the mass of the people, without distinction. If it be asked, however, what class are most advanced—I answer as a general thing—those of mixed blood. They have taken the lead, although some of full blood are as refined as any. But, though those of mixed blood are generally in the van, as might naturally be expected, yet the whole mass of the people is on the march.

There is one other subject, on which I think it due to justice to give my testimony, whatever it may be worth. Whether the Cherokees are wise in desiring to remain here, or not, I express no opinion. But it is certainly just, that it should be known whether or not they do, as a body, wish to remain. It is not possible for a person to dwell among them without hearing much on the subject. I have heard much. *It is said abroad, that the common people would gladly remove, but are deterred by the chiefs, and a few other influential men. It is not so.* I say, with the utmost assurance, it is not so. Nothing is plainer, than that it is the earnest wish of the whole body of the people to remain where they are. They are not overawed by the chiefs. Individuals may be overawed by *popular opinion*, but *not by the chiefs.* On the other hand, if there were a chief in favor of removal, *he* would be overawed *by the people.* He would know that he could not open his mouth in favor of such a proposition, but on pain, not only of the failure of his re-election but of popular odium and scorn. The whole tide of national feeling sets, in one strong and unbroken current, against a removal to the West.

Your sincere friend,
SAMUEL A. WORCESTER.

Mr. Jefferson's birth day was celebrated at Washington, on the 13th inst. by a public dinner.

Portrait of Hancock. On Monday the 19th the portrait of the late Governor Hancock, painted by Copley, and recently presented to the city by Hon. Mr. Otis, was placed in Faneuil Hall. The day on which it was placed there was the anniversary of the day when the British Officers were sent into the country in pursuit of John Hancock and Samuel Adams, who were not included in the Royal proclamation of elemency.

The portrait was painted when he was twenty-eight years of age.

Aurora Borealis. There was a fine illumination in the heavens on Monday evening. The weather the preceding day, was one of April's most pleasant, and peculiarly grateful to the feelings after the spell of easterly winds of over a fortnight's continuance.

Centinel.

Hampshire and Hampden Canal. Notice is given in the Westfield Register that the Hampshire and Hampden Canal will be filled on Monday next, and that the canal boats will be ready to set sail for New Haven.

American Steam Coach. We understand that several enterprizing individuals in the town of Nassau, N. Y. have constructed a Steam Coach, which is so contrived as to run with ease and safety on any of our common travelled roads. From the account given of the machine by those who have had opportunity to examine it, we are inclined to think this one of the greatest inventions of the present age; and one which will be very likely to supersede the necessity of Railways, Canals, or Horses, for the purposes of transportation. The boiler is so constructed that nothing is lost by the escape of any of the steam, it being condensed and returned immediately to the boiler; and neither smoke nor steam are to be seen when the carriage is in motion. In descending hills, friction bands are applied to the hubs by means of a progressive screw, and are made more or less tight according to the steepness of the declivity; and for ascending, steel corks are placed in the circumference of the wheels between each spoke, which are thrown out or drawn in by the application of a screw to a wedge placed between the hub of the wheel and the cork to be moved. This coach is said to be capable of conveying eight tons, (besides its own weight,) over a common road at the rate of 15 miles an hour. It was completed and put in motion a short time since, but owing to some mis-management it came in contact with a building, by which one of the axles was so much injured as to make it necessary to suspend further operations till the damage could be repaired. It is supposed that one bushel of charcoal, after the furnace is properly heated, will supply the engine four hours, or for a distance of 60 miles! The carriage and engine weighs only about 1900 pounds, and was invented by a Mr. Fairman, an ingenious mechanist who resides in Nassau.

District of Columbia. In the criminal code recently adopted for the Columbia District, the same punishment was provided, in the original bill, for like offences, whether committed by whites or slaves. This was objected to by slave holding members; and it was provided that the slaves be punished by a distinct law for the purpose. We understand that Mr. Burgess of R. I. contended eloquently for the principle that no distinction should be made in the punishment of any persons convicted of the same offences.

FOREIGN SUMMARY.

From the Pacific. Advices have been received from Valparaiso as late as January 10th. It is said that revolutionary movements in Peru have wholly ceased.

In Chili, however, affairs are represented as in an unsettled state.

From Colombia. We yesterday received Maracaybo papers, but not of so late a date as advices which have been received at New York, which are from Carraccas to March 19. A letter published in the New York Gazette states that intelligence had been received of the arrival of the commissioners sent by Bolivar to treat with Gen. Paez at Valencia, where the General then was. Paez in reply to ther propositions, declared that he was willing to treat with them, on the condition that Venezuela should be acknowledged as an independent state, in no wise subject to the republic of Colombia, and on no other terms. The commissioners had set out on their return to Bogota. Bolivar, it is stated, had become very unpopular, and his troops were daily deserting and joining the Venezuelians. A battalion of 800 men at Maracaybo, had lately joined the Venezuelians. Gen. Paez had assembled an army of 10,000 men, which was near Maracaybo.

Dai. Adv., April 22.

Very Late from Europe English papers to April 1st, were received at New-York on the evening of the 17th.

The state of things in England remained much the same as was reported by previous late arrivals. There had been earnest debates in Parliament on the motion for inquiry into the causes of the depressed state of the country.

We are told that lady Canning, widow of the late Minister, has published a pamphlet with the acknowledged purpose of explaining the part her husband took in regard to Portugal. The following paragraph from the book is given in the notice respecting it.

'While Mr. Canning's expiring energies were exerting themselves, as they had long been, in anxious toil for his country's welfare, and only a few hours before the perfect brightness of his mental faculties was obscured by the acuteness of his bodily sufferings, the last words which he uttered on political affairs were these;—I have labored hard for the last few years to place the country in the high station which she now holds. Two years of the Duke of Wellington's government will undo all that I have done. The two years are now expired. Has the prophecy been falsified by the event?'

The Boundary Question. Under date of London, March 27th, we have the following paragraph.

'Sir Howard Douglass left town a few days ago for the Hague. The discussion of the boundary line between the United States and our North American Colonies, after proceeding a certain length between the Commissioners of the two countries, has now advanced to that stage in which a reference to the King of the Netherlands, the appointed umpire, becomes necessary. Sir H. Douglas, as Governor of New Brunswick, is well acquainted with the point at issue, and capable of submitting useful local information to the Royal Mediator.'

An English paper says—'Authentic intelligence has been received in London, that Count Capo d'Istrias was busily seeking to counteract the project of the three allied courts, respecting Greece.'

The following is from a foreign paper received by the late arrival.

'One of the most gratifying events of contemporary history is the liberation of Servia from the heavy yoke of the Turkish government. The Porte has determined to relinquish whatever was arbitrary in its mode of governing them, and has granted them a charter of rights or rather of independence, which was announced to a numerous assembly of deputies of the province in the early part of March, at the residence of Prince Milosch. By this charter they are allowed the free exercise of their religion, the right of choosing their ruler or governor, as well as of regulating their taxes, their local magistracies, and their internal affairs generally. The Porte now claims only a moderate yearly tribute, raised in whatever manner the Servians think fit. Prince Milosch, after communicating this new constitution, proposed to resign his office; but the assembly unanimously declared him the author of his country's freedom, and constituted him its ruler for life, under the name of 'Sovereign Prince of Servia,' the dignity to be hereditary in his family. The assembly then adopted a resolution expressive of their gratitude to the Sultan, and took the oath of allegiance to Prince Milosch. The Prince announced the Servians a nation of freemen, and promised to prepare and promulgate at an early period a code of laws copied from the most improved European countries.'

A report has been circulated that Prince Leopold would be accompanied by considerable military force, on entering on the government of Greece. The London Courier says:—

'These rumors are entirely incorrect. The Prince will not be accompanied by any extraordinary military *cortege*, and the French troops at present in Greece, amounting to eighteen hundred or two thousand men, will remain to perform the necessary duty, and to preserve the public tranquillity, for which purposes, according to existing appearances, they will be found perfectly adequate.'

Distress in England. The London Morning Herald has a spirited article in regard to the opposition of the Ministry to an inquiry respecting the state of the country. It is a strong argument, and is so regarded in the Herald, for the reality of the distress, that those who assert its existence earnestly urge inquiry if it be not so; whilst those who deny it, are strenuously opposed to all investigation. In the parish of Haddenham, in Buchinghamshire, we are told, that the farmers offered to give up the land to the overseers, rather than pay the poor rates.

In Fiomere the farmers actually gave up their lands rather than pay the expense of occupation. In the parish of Chaulsbury, the rates were 21 shillings in the pound. In that parish the Vicar actually gave up his tithes because the rates payable on them were higher than the tithes themselves. It is stated that there the payers of rates pay six rates in a year, and each of them 4 shillings in the pound. The Herald says:

'The patience of the people, under their unparalleled distress, has been truly exemplary. But they have had some hope in Parliament; if that be once extinguished, what will be the consequence? When the doors of constitutional redress shall have been shut in their faces, they will naturally lend a ready ear to the dangerous counsels of violent men.'

What is the use of such statements as these? it is perhaps, inquired. To let the idle and discontented of our own happy land, know, how much they have to be thankful for. Admitting that the accounts are greatly exaggerated, yet after all due allowance is made on this score, the contrast will still remain such that even the very poor among us may feel comparatively independent.

Inundation at Vienna. There has been a distressing inundation at Vienna. It occurred on the 26th February, and was occasioned by the breaking up of the ice of the Danube. It occurred in the night. All the suburbs near the Danube were completely covered to the depth of from 7 to 12 feet, and with such suddenness, that there was a great destruction of life as well as property. One paper says, 'There can be little doubt that the deaths will reach some thousands.'

Spanish Slave Vessels. By accounts lately received in England, it is learnt that six Spanish vessels full of slaves have been captured on the African coast, by the British cruisers, and sent into Sierra Leone for adjudication.

To Correspondents. We have taken the liberty to omit some of the quotations, in the communication of N. D. as, though appropriate, their place was well supplied by other similar quotations which were retained.

The communication of O. W. W. is necessarily deferred.

MARRIAGES.

In this city, by Rev. Mr. Pierpont, Dr. N. C. Keep to Miss S. P. Haskell;

At South Boston, 8th inst. Mr. Henry Learned, jr. to Miss Elizabeth Ewinger.

In Charlestown, Mr. James Underwood to Miss Hannah H. Stevens.

In Salem, by Rev. Mr. Brazer, Mr. Penn Townsend, jun. to Miss Elizabeth S. C. Kimball.

In Boxford, by Rev. Mr. Briggs, Mr. Charles Perley to Miss Esther A. Gould.

In Bedford, Mr. John Augustus Meriam to Miss Nancy Bacon.

In Southbridge, Mr. Moses Sibley, of Sutton, to Miss Mary E. Cole.

In New Bedford, by Rev. Mr. Morgridge, Mr. David Johns to Miss Phebe Howland.

In Provincetown, on 13th inst. Mr. William Cook to Miss Rebecca Rider, both of P.

In Dartmouth, Capt. Thomas Howland to Miss Elizabeth H. Howland, daughter of Gilbert H.

In Nantucket, Mr. Edward P. Gardner to Miss Anna Gibbs; Mr. Reuben Barney to Miss Mary S. Coffin; Mr. Theopilus Somerby to Mrs. Nancy R. Clark; Mr. Benjamin F Russell to Miss Lucretia Alley.

In New York, Mr. James H. Whitney (formerly of Boston] to Miss Mary Le Roy, daughter of N. G. Rutgers, Esq.; Mr. Holmes Wade to Miss Hannah Weeks; Byam Kerby Stevens, Esq. to Miss Frances, only daughter of the Hon. Albert Gallatin.

In Princeton, N. J. Rev. Albert B. Dodd, professor of Mathematics in the College of New Jersey, to Miss Caroline S. Bayard.

In Alexandria, on the 6th inst. Mr. Benjamin P. Smith, of Washington, to Miss Matilda R. Price.

In Harrisburg, on the 6th inst. Moses Sullivan, Esq. to Miss Susan Mitchell.

DEATHS.

In this city, James Augustus Howe, aged 20; Mr. John Bassett, 42; Capt. Isaac Metcalf, formerly of Royalston, 48; Mr. Luther Britten, 54; Mrs. Wilde, widow of the late Col. Ephraim W., 45.

At South Boston, on the 15th inst. Mr. John Jenness, aged 82, a soldier of the Revolution, and formerly of Meredith, N. H.

In Charlestown, Mrs. Elizabeth Newhall, aged 74.

In Cambridgeport, suddenly, Mr. Oliver Tilton, aged 41.

In Salem, Mary Wendell, youngest child of Rev. Charles W. Upham, aged 10 months.

In Athol, Rev. Joseph Estabrook, aged about 70 years. He was preparing to perform the religious exercises of the day, in his usual health, when he was suddenly taken away.

In New Bedford, Mrs. Elizabeth Maxfield, aged 68; Miss Sarah S. Bates, aged 24, daughter of Dea. Nathan Bates.

In Fairhaven, Mr. Ezekiel Chandler, aged 96. He served his country in the wars between France and England, under Gen. Wolfe, and was afterwards a soldier in the revolution, and a pensioner. His wife is still living, with whom he has lived 74 years.

In Nantucket, Thomas Gardner, aged 92.

In Limerick, Me. Mr. Tristam Staples, aged 60.

In Weathersfield, Mr. Otis W. Goodwin, aged 22.

At Hamptonfalls, N. H. 30th ult. killed by a fall John W. Mellen, son of the late John W. Mellen, Esq. of Dover, 4 years and 7 months.

In Schenectady, Mr. Philip Von Vorst, aged 85. He was a soldier during the revolutionary war, and acted as a lieutenant at the taking of Burgoyne.

At Lower Providence, Pa. Rev. William Strawbridge, pastor of the Baptist church there, in the 74th year of his age.

In New Iberia, Joseph Abron, Esq. Collector of the Customs for the District of the Toche, aged 63. He was a native of this state.

In London, on the 26th February, Harrison Gray, Esq. aged 90, formerly of this city.

On board the U. S. Guerriere, at Valparaiso, on the 3d of January last, Midshipman Lucius Miller, youngest son of Maj. Thomas R. Miller of Washington.

UNITARIAN BOOK AND PAMPHLET SOCIETY. The Semi-Annual meeting of the *Unitarian Book and Pamphlet Society* will be holden at the Vestry in Berry Street, on Monday evening next, at half-past 7 o'clock. The attendance of the members and others interested in the objects of the Society is particularly desired, at which time a proposed Amendment of the Constitution will be acted on.

JOHN GRAY, JR. *Sec'y.*

Boston, April 24th.

NOTICE. The Subscribers would give notice to all those persons who are interested in Sunday School teaching, that they have devoted their attention for the last three years to the publishing of Books for Sunday Schools and Juvenile Libraries. They have also made great exertions to add to their assortment, all the most approved Manuals and Juvenile Books that have been published; and in order to favor those who have not the means of gaining information as to the character of such works, they have issued a catalogue, which may be obtained at their Store. Most of the Books in this catalogue, have received the sanction and approbation of Gentlemen, who have made it their study to hold up to notice all works in this department, of real merit, by whom they have been aided in making their selections. They invite all those engaged in Unitarian Sunday Schools to call and obtain a catalogue. Any orders from the Country will meet with prompt attention.

WAIT, GREENE, & Co.
Booksellers and Publishers, 13 Court St.

Wait, Green, & Co. are publishers of the Books issued by the 'Boston Sunday School Society,'—also, of 'the Trustees of the publishing Fund.'

April 24. 4tis.

CHRISTIAN TEACHER'S MANUAL. Just published by L. C. BOWLES, 124 Washington Street, "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For April, 1830.

CONTENTS.

Joseph and his brothers; Utility of Sunday Schools; On the air; An Apologue; Address to a class at Sunday School; Extracts from Herder; The elm and the blasted tree. April 24.

PROSPECTUS OF THE CHRISTIAN'S MANUAL, (New Series,) *designed for Families, Sunday Schools, and Friends of Religious Education.*

The *Christian Teachers' Manual* which, is henceforth to appear under the name of the *Christian's Manual*, (New Series,) is to be conducted by the same editor, according to the original plan of the work, somewhat enlarged by the aid of new and able contributors.

The Christian's Manual is meant to embrace a variety of matter suited to Religious Instruction. Its contents will be arranged under the following.

Principles of Religious Education; Methods of addressing the minds of children; Hints to Teachers; Explanations of Scripture, with Geographical and Historical Illustrations; Religious Instruction, from natural objects and histories, taken from real life; Stories and Hymns, adapted to children; Accounts of Sunday Schools.

The work will be supported by a number of individuals, associated for the purpose—among whom is the author of the 'Well-Spent Hour.'

CONDITIONS.

1. *The Christian's Manual* will be published on the fifteenth day of every month, commencing with May 1830; each number to contain 26 pages, handsomely printed on superfine paper—12mo. size, and embellished with a Lithographic Drawing.

2. Price, Two Dollars a year—payable on the delivery of the third number.

3. Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publisher.

L. C. BOWLES, *Publisher.*
No. 124, Washington-St., Boston.
April 24. 3t.

COMMUNION WARE. THOMAS W. DAVIS, No. 1, Washington Street, has constantly for sale an extensive assortment of Plated and Brittania Communion Ware, at the lowest prices.

☞ Silver Communion Ware made to order at short notice. 6t. April 24.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.

Boston, April 17, 1830. ew2m.

MRS. HOUGHTON, from Troy, N. Y. respectfully informs the Public, that she has opened a Boarding School at Bowdoin Place, Dorchester; where, assisted by her daughter, she will instruct in the following branches. Reading, Orthography, Writing, Plain Needlework, $2. Geography, History, Grammar, Rhetoric, Composition, Arithmetic, Chemistry, Botany with Ornamental Needlework, $4. The above branches with Drawing, $8. Music on the Piano Forte, with singing $10. Board, including washing, $30 per Quar. French Language will be taught by a French Lady, who will reside in the Family.

An experience of twelve years teaching, and the local advantages of the place, induces Mrs. H., to hope for a share of public patronage.

Particular attention will be paid to the manners and morals of those committed to her care.

Recommendations from the Rev. T. Flint, editor of the Western Review, Rev. D. Buttler and a number of Gentlemen from Troy, may be seen at her residence.

Term commences 1st May.

References.
Benj. Fullar, Esq., Dr. R. Thaxter, } *Dorchester.*
Mr. D. Noyes, Dr. H. Eldridge, } *Boston.*

April 10. 6t

NOTICE. The General Agents of the American Unitarian Association, would respectfully give notice, that they have appointed Mr. JAMES A. FRAZER, as agent for the sale and distribution of Tracts in *Louisville*, Kentucky.

They would also give notice, that they have appointed Messrs. B. C. & I. KEIZER, as agents in *Lexington* Ken. April 17.

TWO DISCOURSES ON THE LORD'S SUPPER, Preached in Westminster Church, Providence, R. I. Sunday, February 28, 1830. By FREDERIK A. FARLEY. Just recieved and for sale by GRAY & BOWEN. April 17.

ELEMENTS OF NATURAL HISTORY. DR. J. B. FLINT proposes to give TWELVE LECTURES, comprising a selection of topics, from each of the branches of Natural History. The time and place to be appointed, with a view to the accommodation of Ladies. A prospectus of the course, with the terms, and other particulars annexed, may be found at the Bookstores of Hilliard, Gray & Co. Carter & Hendee, S. H. Parker, or Marsh, Capen & Lyon.

April 10. 3t.

SELECTED POETRY.

THE SABBATH BELL.

The Sabbath Bell!—how sweetly breathes
O'er hill and dale that hallowed sound,
When Spring her first bright chaplet wreathes
The cotter's humble porch around;—
And glistening meads of vernal green,—
The blossomed bough,—the spiral corn,—
Smile o'er the brook that flows between,
As shadowing forth a fairer morn.

The Sabbath Bell!—'tis stillness all,
Save where the lamb's unconscious bleat,
Or the lone wood-dove's plaintive call,
Are mingling with its cadence sweet:
Save where the lark, on soaring wing,
At heaven's gate pours her matin song;
Oh! thus shall feathered warbler sing,
Nor man the grateful song prolong?

The Sabbath Bell!—how soothing flow
Those greetings to the peasant's breast!
Who knows not labor, ne'er can know
The blessed calm that sweetens rest!
The day-spring of his pilgrimage,
Who, freed awhile from earthly care,
Turns meekly to a heaven-taught page,
And reads his hope recorded there.

The Sabbath Bell!—yes, not in vain
That bidding on the gale is borne;
Glad respite from the echoing wain,
The sounding axe, the clamorous horn;
Far other thoughts those notes inspire,
Where youth forgets his frolic pace,
And man and matron, son and sire,
Their church-way path together trace.

The Sabbath Bell!—ere yet the peal
In lessening murmurs melts away,
'Tis sweet with reverent step to steal
Where rests around each kindred clay!
Where buried love, and severed friends,
Parent and offspring, shrouded lie!
The tear-drop falls,—the prayer ascends,—
The living muse, and learn to die!

The Sabbath Bell!—'tis silent now;
The holy fane the throng receives;
The pastor bends his aged brow,
And slowly turns the sacred leaves.
Oh! blest where blending ranks agree
To tread the paths their fathers trod,
To bend alike the willing knee,
One fold before one fostering God!

The Sabbath Bell!—Oh! does not time
In that still voice all-eloquent breathe!
How many have listened to that chime,
Who sleep those grassy mounds beneath!
How many of those who listen now
Shall wake its fate-recording knell,
Blessing if one brief hour bestow
A warning in the Sabbath Bell!

MISCELLANEOUS SELECTIONS.

PROFESSOR HEYNE OF GOTTINGEN.

The following biographical notice, is from the third volume of the Library of Entertaining Knowledge.

"The late Professor Heyne, of Gottingen, was one of the greatest classical scholars of his own or of any age, and during his latter days enjoyed a degree of distinction, both in his own country and throughout Europe, of which scarcely any contemporary name, in the same department of literature, could boast. Yet he had spent the first thirtytwo or thirtythree years of his life, not only in obscurity, but in an almost incessant struggle with the most depressing poverty. He had been born, indeed, amidst the miseries of the lowest indigence, his father being a poor weaver, with a large family, for whom his best exertions were often unable to provide bread. In the 'Memoirs of his own Life,' Heyne says, 'Want was the earliest companion of my childhood. I well remember the painful impressions made on my mind by witnessing the distress of my mother when without food for her children. How often have I seen her, on a Saturday evening, weeping and wringing her hands, as she returned home from an unsuccessful effort to sell the goods which the daily and nightly toil of my father had manufactured!' His parents sent him to a child's school in the suburbs of the small town of Chemnitz, in Saxony, where they lived; and he soon exhibited an uncommon desire of acquiring information. He made so rapid a progress in the humble branches of knowledge taught in the school, that, before he had completed his tenth year, he was paying a portion of his school fees by teaching a little girl, the daughter of a wealthy neighbor, to read and write. Having learned every thing comprised in the usual course of the school, he felt a strong desire to learn Latin. A son of the schoolmaster, who had studied at Leipsic, was willing to teach him at the rate of four pence a week; but the difficulty of paying so large a fee seemed quite insurmountable. One day he was sent to his godfather, who was a baker in pretty good circumstances, for a loaf. As he went along, he pondered sorrowfully on this great object of his wishes, and entered the shop in tears. The good tempered baker, on learning the cause of his grief, undertook to pay the required fee for him, at which, Heyne tells us, he was perfectly intoxicated with joy; and as he ran, all ragged and barefoot, through the streets, tossing the loaf in the air, it slipped from his hands and rolled into the gutter. This accident, and a sharp reprimand from his parents, who could ill afford such a loss, brought him to his senses. He continued his lessons for about two years, when his teacher acknowledged that he had taught him all he himself knew. At this time, his father was anxious that he should adopt some trade, but Heyne felt an invincible desire to pursue his literary education; and it was fortunate for the world that he was at this period of his life furnished with the means of following the course of his inclination. He had another godfather, who was a clergyman in the neighborhood; and this person, upon receiving the most flattering accounts of Heyne from his last master, agreed to be at the expense of sending him to the principal seminary of his native town of Chemnitz. His new patron, however, although a well endowed churchman, doled out his bounty with most scrupulous parsimony; and Heyne, without the necessary books of his own, was often obliged to borrow those of his companions, and to copy them over for his own use. At last he obtained the situation of tutor to the son of one of the citizens; and this for a short time rendered his situation more comfortable. But the period was come when, if he was to proceed in the career he had chosen, it was necessary for him to enter the university; and he resolved to go to Leipsic. He arrived in that city accordingly with only two florins (about four shillings) in his pocket, and nothing more to depend upon except the small assistance he might receive from his godfather, who had promised to continue his bounty. He had to wait so long, however, for his expected supplies from this source, which came accompanied with much grudging and reproach when they did make their appearance, that, destitute both of money and books, he would even have been without bread too, had it not been for the compassion of the maid servant of the house where he lodged. What sustained his courage in these circumstances (we here use his own words) was neither ambition nor presumption, nor even the hope of one day taking his place among the learned. The stimulus that incessantly spurred him on was the feeling of the humiliation of his condition—the shame with which he shrunk from the thought of that degradation which the want of a good education would impose upon him—above all, the determined resolution of battling courageously with fortune. He was resolved to try, he said, whether, although she had thrown him among the dust, he should not be able to rise up by his own efforts. His ardor for study only grew the greater as his difficulties increased. For six months he only allowed himself two nights' sleep in the week, and yet all the while his godfather scarcely ever wrote to him but to inveigh against his indolence,—often actually addressing his letters on the outside, '*To M. Heyne, Idler, at Leipsic.*'"

After a statement of various other privations and hardships, we are made acquainted with the fact, of his appointment to the professorship of Eloquence, in the University of Gottingen. The account closes thus;

"He held this appointment for nearly fifty years; in the course of which, as we have already remarked, he may be said, by his successive publications, and the attraction of his lectures, to have placed himself nearly at the head of the classical scholars of his age; while he was at the same time loved and venerated as a father, not only by his numerous pupils, but by all ranks of his fellow-citizens, who, on his death, in 1812, felt that their University and city had lost what had been for half a century its chief distinction."

HISTORY OF THE CONSTITUTION.

The following statements, in regard to the Massachusetts Constitution are from the Concord Gazette of the 10th inst.

'The Constitution of Massachusetts was formed by a Convention of delegates who met at Cambridge on Sept. 1st, 1779 and continued by adjournment to March 2d, 1780. An article in this constitution provided, that the sense of the people should be taken in 1795, as to calling a new convention to make amendments, after an experiment of fifteen years should have brought to view the excellences and defects of the charter. It required two thirds of the votes given to authorize such a new convention. But the people in 1795 were well satisfied, and would not sanction a call for a convention.—In this condition our chartered rights remained till 1820, when a restless spirit in some, and an honest desire of improvement in most, led to the convocation of a convention. The Constitution had been in operation forty years, and given universal satisfaction as a whole; though no one esteemed it perfect in all its parts. This convention met Nov. 15th, 1820.

'After a session of several weeks the convention fixed on *fourteen* amendments, which were proposed for the people's approbation in the spring of 1821. Of these proposed articles of amendment, *nine* were accepted by a popular vote; and *five* rejected.

'The ninth accepted article was one which provided for future amendments to the Constitution without calling a convention. The mode prescribed, is this: Amendments must be adopted by two thirds of the House of Representatives, and by a majority of the Senators; when this vote has been past, the amendments are entered on the journals of the two Houses with the yeas and nays in the adoption; and the amendments must be published. These amendments are then referred to the next legislature, it being intended to give the people an opportunity to elect Senators and Representatives with a reference to this subject. In the next Legislature, if two thirds of the Representatives, and a majority of the Senate sanction the amendments, they must be laid before the people; and if a majority of the people vote for the amendments, they become a part of the Constitution.'

The amendments to the Constitution, proposed by our Legislature, will be found in several late numbers of the Register. The Representatives to the next General Court will be elected with reference to these questions, and their decision will probably determine the impressions of the people, on the subject.

The amendment which proposes a reduction of the representation, we hope and believe will find favor with the community. In regard to the other which proposes a change in the time of commencing the political year, we have, ourselves, doubts of its expediency and still stronger doubts of its finding favor with the public.

VALLEY OF THE MISSISSIPPI.

In Flint's Geography and History of the Valley of the Mississippi, we find the following remarks:—

Fountains and Springs.—There seems to be over all this country, a subtratum of soft stone, at unequal depths, which is cavernous, and admits numberless subterranean brooks and streams to have their courses far under the ground. In places they burst out in the form of those vast boiling springs, which form rivers at a short distance from their outlets, and by their frequency, their singular forms, the transparency of their waters, and the multitude of their fishes, constitute one of the most striking curiosities of the country. Among hundreds which might be named, and which have created the vulgar impression that there is every where a prodigious cavern beneath the surface of the whole country, the most remarkable is, that twelve miles from Tallahassee, which is the source of Wokulla river. It is of a size to be boatable immediately below the fountain. A mile below its source the channel becomes so impeded with flags, rushes, and river weeds, that a boat can scarcely be propelled through them. Suddenly this immense spring breaks upon the eye, of a circular form, and in extent like a little lake. The water is almost as placid as air. It has been sounded with a line of 250 fathoms, before bottom was found. From its almost unfathomable depth, from the æriel transparency of its waters, and perhaps also from the mixture of sulphurate of lime, which it holds in solution, it has a cerulean tinge, like that which every voyager has admired in the waters of the gulph. To a person placed in a skiff, in the centre of this splendid fountain basin, the appearance of a mild azure vault above, and the transparent depth below, on which the floating clouds and the blue concave above are painted, and repeated with indescribable softness, create a kind of pleasing dizziness, and a novel train of sensations, among which the most distinguishable is a feeling, as if suspended between two firmaments. The impression only ceases, when the boat approaches the edge of the basin near enough to enable you to perceive the outlines of the neighboring trees pictured on the margin of the basin. It has been asserted that lime-stone water in its utmost purity, has less refractive powers for light, than free-stone water. The water of this vast spring, in this sultry climate, has coldness almost like ice water. The water, probably from the presence of the sulphurate of lime is slightly nauseous to the taste Beautiful hummock lands rise from the northern acclivity of this basin. It was the site of the English factory in former days. Here resided the famous Ambrister. The force which throws up this vast mass of waters from its subterranean fountains, may be imagined, when we see this pellucid water swelling up from the depths, as though it were a chaldron of boiling water. It is twelve miles from St. Marks, and twenty from the ocean.

THE WEST.

Where is the west, and what are its bounds! But a few short years have passed since our thriving town (then a rude hamlet,) stood upon the further confines of the rising west.—Still beyond, their did, indeed, exist an ideal remain of future greatness—a matted and a mighty forest, 'but clouds and thick darkness rested on it.' Here and there it was dotted with a settlement of whites, clustered together for mutual assistance and mutual defence. These were 'few and far between;' and still beyond, and deeper, sank in the murky shadows of the wilderness, roamed the borderband of lawless and outlawed whites—a race of men found only upon the line of frontier territory, between savage and civilized life, to neither of which they have any affinity, and whose anomalous character, rejecting the virtues of either, embodies, in one, the vices of both.

But the solitude has been penetrated, the forest has been overwhelmed by the towering wave of emigration. That wave but recently spent its utmost fury ere it reached even here, and its last and dying ripple was wont to fall gently at our feet; but not so now—it has risen above—it has swept over us, and while its mighty deluge is yet rushing past, in one undiminished current, the roar of its swelling surges, repeated by each babbling echo, is still wafted back to us upon every western breeze. Ours is no longer a western settlement; our children are surrounded by the comforts, the blessings and the elegance of life, where their fathers found only hardship, privation and want. The 'westward' is onward, still onward—but where? Even the place that was known as such but yesterday, to-morrow shall be known so no more. The tall forest, the prowling beasts, and

'The stoic of the woods—the man without a tear,'

are alike borne down, trampled and destroyed by this everlasting scramble for the west. This course of empire may—must be stayed, when the shore of the Pacific has been reached and the intermediate distance reclaimed and populated. But before these are effected, how mighty must be the growth of our republic! Already the annual tourist, who was wont to exhaust all his rambling desires in reaching the 'Falls' disdains so slight an excursion—he must visit the west—and Green Bay or Fort Winnebago is now his resting place. Another year, and even these will be left behind, and the ever receding west must be pursued over succeeding rivers, and mountains, and plains, until the 'westerm tour' shall terminate, by necessity, at the mouth of the Oregon. *Buffalo Journal.*

IRONICAL LIBEL OF THE PRESS.

The celebrated Andrew Marvell gives the following pertinent description of the powers of the press:—'The press, invented much about the same time with the reformation, hath done more mischief to the discipline of our church, than all the doctrine can make amends for. 'Twas an happy time when all learning was in manuscript, and some little officer did keep the keys of the library! Now, since printing came into the world, such is the mischief, that a man cannot write a book but presently he is answered! There have been ways found out to fine, not the people, but even the grounds and fields where they assembled; but no art yet could present these seditious meetings of letters! Two or three brawny fellows in a corner, with mere ink and elbow-grease, do more harm than a hundred systematic divines. Their ugly printing letters, that look like so many rotten teeth, how oft have they been pulled out by the public tooth drawer! And yet these rascally operators of the press have got a trick to fasten them again in a few minutes, that they grow as firm a set, and as biting and talkative, as ever! O Printing! how hast thou 'disturbed the peace!' Lead, when moulded in bullets, is not so mortal as when founded in letters! There was a mistake sure in the story of Cadmus; and the serpent's teeth which he sowed, were nothing else but the letters which he invented.

PYROLIGNEOUS ACID.

The following 'Method of Preserving Meat and Fish by Wood Vinegar,' is suggested in an extract in the Eclectic Review in March, just received.

'It has been ascertained that pyroligneous acid in its unpurified state possesses the remarkable and useful property of preventing the putrefaction of animal substances, and even of checking putrefaction when begun. It has been always known that smoked provisions keep better than those which have been dried, an effect which seems to depend on the impregnation of pyroligneous acid, which they receive from the smoke; for it is turf smoke that is employed, and turf by distillation in close vessels affords pyroligneous acid. The following account is given by Mr. Ramsay of experiments made by him:—A number of herrings were cleaned on the 10th July, 1819, and, without being salted, were immersed for three hours in distilled pyroligneous acid (sp. gr. 1012). When withdrawn, they were softened, and not so firm as when first taken out of the common pickle. They were hung up in the shade. July and August were very hot months; but the herrings had no sign of putrefaction about them, but had a very wholesome smell combined with that of the acid. One of them being broiled, the empyreumatic smell was very strong. The rest, in six months, were in complete preservation.

'It was afterwards found that the period of immersion had been too long. If the fish be simply dipped in acid of specific gravity 1012, and dried in the shade, it is sufficient for their preservation; and such herrings when broiled are very agreeable, and have not the disagreeable empyreuma of the former.

'A number of haddocks were cleaned, split, and slightly sprinkled with salt for six hours; then, being drained, they were dipped for about three seconds in pyroligneous acid, and hung in the shade for eight days. On being broiled, they were of an uncommonly fine flavor, delicately white, and equal to the highly-esteemed *Finnan* haddock. Herrings were cured in the same way as the haddocks. After being dried in the shade for two months, they were equal in quality and flavor to the best red herrings. The fish retained the shining and fresh appearance which they had when taken from the sea.'

BIOGRAPHY FOR YOUTH.—Just published, by L. C. Bowles No. 124, Washington street, corner of Water street, 'Biography for Young Persons—designed to illustrate the Triumphs of Genius and Perseverance.

"But if there be in glory aught of good,
It may by means far different be attained—
Without ambition, war or violence,
By deeds of peace, by wisdom eminent,
By patience, temperance."—*Milton.*

This No. contains—Lives of Guttenburgh and Caxton, or the History of Printing—Lives of Benjamin Thompson, Count of Rumford—John Prideaux, Bishop of Worcester—and Madame de Stael—Embelished with a likeness of Guttenburg and Count of Rumford.

'Excitement and utility are main objects, in these biographies. Fictitious history may produce a powerful effect on the inquisitive mind of youth—but the fact of its being "a story," is constantly present to the reader and serves to make the impressions momentary.' 'Biography, when level to the capacities of young persons, addresses that desire of imitation, which often pours the breath of life in their dormant resolutions.'

These pages though designed for youth, will be attractive and useful, it is hoped to all ages. As materials for such a work cannot be originated, they will be taken wherever they can be found, in such form and in such quantities as will best promote the great object in view. Whether a second volume follows the present, will depend on the patronage this receives—but if a series be published, the numbers will not be connected, and will appear at such intervals as will be most convenient to the Compiler. April 3.

UNITARIAN MISCELLANY. Gray & Bowen, have just received from Baltimore, a few complete sets of this valuable work. The sets now offered for sale, are probably the only ones to be had in the United States, and are complete during the whole term of its publication as edited by Mr. Sparks and Mr. Greenwood.

Persons wishing to obtain copies can be supplied on very liberal terms.

The whole work is comprised in six large duodecimo volumes, which will be sold at $4 50 per set.

March 27.

AMER. UNIT. ASSOC. Tract No. 34, *First Series*, 'On the Divinity of Jesus Christ,' *Price 5 cents*, This day published, at the Depository of the Association by Gray & Bowen. April 3.

JUST RECEIVED and for sale by R. P. & C. Williams, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.

Right Rev. A. V. Griswold's Sermons. 1 Vol. 8vo.

Sermons by the late Rev. Cornelius R. Duffie, A. M. Rector of St. Thomas Church, New-York, with the Life of the Author. 2 Vols. 8vo.

Also.—Just received a fresh supply of Cooke on Ordination. 1 Vol. 8vo. tf April 3.

THE NEW TESTAMENT, in the Common Version, conformed to Griesbach's Standard Greek Text, in one large 12mo. Volume. Price *one dollar.* This day published, By Gray & Bowen.

A writer in the *Christian Examiner and General Review*, after alluding to several acknowledged errors in the common Version, observes, that

'If it is objected, that it would be difficult to make the proposed alterations in the common version, our answer is, that the work is already done, and well done. The title of the volume which has called forth these remarks is, "The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text." This is precisely the book which was wanted: the book which should be in the hands of every man, woman, and child in our country, superseding the Testament which is now in common use. It is very true, that a new translation of the Christian Scriptures, which would suit all religious denominations, is hardly to be expected, because in translation, there is necessarily so much contested interpretation. But the volume before is not a new translation. It is the old translation conformed to an acknowledged standard text of the original language. The words of King James's translators are in no case altered, except where a change in the original Greek required it.—This rule has been scrupulously adhered to by the gentlemen who prepared the volume. He has not departed from it even in instances in which he would have been borne out by the approbation of all Christian interpreters, of every mode of faith. He has not trenched in the least upon debateable ground. To use his own words, he has not "attempted any such work as that of a revised translation of the New Testament.—He has exactly reprinted the Common Version, except in places where the Greek text, from which that version was made, is now understood to have been faulty." Here, then, we say, is exactly the volume which was wanted, and which ought to be brought immediately into general use. We are convinced, both from the use which we have made of it ourselves, and from the known literary character of the Rev. Mr. Palfrey, that it has been prepared with faithful labor, accuracy, and entire impartiality.' March 27.

BOXFORD ACADEMY. The Academy at Boxford will be opened for the reception of scholars on Monday the 12th of April next. Instruction will be given by a young gentleman of experience, and reputation—a graduate of Harvard University. Board may be had near the Academy from $1 25 to $1 75 per week. Tuition in the various branches of English Literature and Science $3 per quarter, and in the languages $4.

Refer to Rev. Mr. Brazer, of *Salem.* Rev. Mr. Sewall, of *Danvers.* Rev. Mr. Bartlett, of *Marblehead.* Rev. Mr. Loring, of *Andover.* Rev. Mr. Robinson, of *Boxford.*

Boxford, March 27th, 1830. 3t

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the Gravel, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Pembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the aforesaid complaints. David Kimball.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since.

John Robinson.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6in.

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MRS. CAIRNS & MISS L. E. ADAMS, respectfully inform their friends and the public, that they propose opening a *School for Young Ladies*, in Walpole, to commence on Monday, 5th April.

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